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tion. And certainly in every other respect he has presented a very sane and sound interpretation of what religion is.

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An Introduction to Kant's Critical Philosophy. GEORGE T. WHITNEY and PHILIP H. VOGEL. New York: The Macmillan Company. 1914. Pp. viii + 226.

This *Introduction* is a text-book designed especially for "undergraduate instruction on Kant," in particular on Kant's *Critique of the Pure Reason*. Its authors with commendable conscientiousness have checked any tendencies they may have had to force the teachings of the great German to fit any general scheme for a history of philosophy or to make his philosophy appear internally more single-minded and consistent than it really is. Such control might indeed be expected to be a result of joint authorship. But certainly Professors Whitney and Vogel have produced a book that in simple and accurate fashion *represents* the Pure Reason, their success being such as easily to elude deserved appreciation. Conscientiousness is never just commonly spectacular. To say, as in certain mood one might, that the book is not brilliant, that it makes no "contribution," that it has brought nothing out from between the lines, that among other things it might well have whetted the student's interest by making something of the conflicts and inconsistencies of Kant, is even in a way to describe the book, but also it suggests criticism where criticism is uncalled for. Simply, this *Introduction* is well done for what its authors undertook to do and any teacher whose students may not wisely be turned to the *Critique* itself, whether in translations or in the original, will find the book a useful one.

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JOURNALS AND NEW BOOKS

MIND. January, 1917. *Enjoyment and Awareness* (pp. 1-11): C. LLOYD MORGAN.—Attempts further to elucidate the concept of "ubiquity of awareness" as set forth in an earlier article. Enjoyment is immanent in any system. Awareness is a "transient influence" due to constitutive evolution in which something new (emergents) comes into being on account of higher forms of relatedness. As a criterion of the highest or cognitive form of relatedness there is prospective awareness, its specific *quale* being due to the constitutive character of progressive evolution. *Rousseau's Doctrine of the Right to Believe* (pp. 12-28): NORMAN WILDE.—Optimism is the keynote of Rousseau's creed, which finds in feeling the